

ΑΓΙΟΣΥΜ-  
ΠΟΣΙΟΝ:

OR

A DIRECTION  
FOR THE RIGHT  
MANNER OF  
FEASTING,

Delivered in the Lecture at KETTERING,  
in the County of Northampton, imme-  
diately after Christmas,  
*Ann. Dom. 1620.*

GENES. 18. 19.

*I know Abraham, that he will commend his children, and  
his household after him, that they keep the way of the Lord,  
to do justice and judgement.*

I. COR. 10. 31.

*Whether ye eat or drink, or whatsoever ye do, do all to  
the glory of God.*



Printed by the Printers to the University  
of Cambridge, 1633.

ATLIONYM

POSITION:

OF

A DIRECTION

FOR THE RIGHT

MANNER OF

FEASTING

Delivered in the Lecture at Kettering

in the County of Northampton, January

directly after Christmas

Ann. Dom. 1630.

CHURCH, 18. 19.

I know not what you, but he will command his children  
and his servants, that they keep the word of the Lord,  
to his justice and judgment.

1. Cor. 10. 31.

It is better to eat or drink, or make merry, ye do, so all to  
the glory of God.

THE UNIVERSITY OF CAMBRIDGE

Printed by the Printers to the University  
of Cambridge, 1633.



JOB 1. verse 5.

And it was so, when the daies of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, It may be, that my sonnes have sinned, and cursed God in their hearts. Thus did Job continually.

**I**F I should enter into disputation, who this Job was, whether of the posteritie of Abraham, by Esau, and the same which Moses called Jobab, the sonne of Zerah, of Bozrah, whom he mentioneth as the second<sup>b</sup> of the kings that reigned in the land of Edom, before there reigned any king over the children of Israel; of which opinion Austine seemeth to be, affirming that<sup>c</sup> he was neither a native Israelite, nor a Proselyte adopted by their law; but born and buried an Idumean: Or of the posteritie of Abraham by Keturah his second wife, whom<sup>d</sup> he took after the death of Sarah; whereof there seemeth to be no small probability, because Abraham sent the sonnes which he had by her<sup>e</sup> away from Isaac his sonne (while he yet lived) Eastward, unto the East-countrie: And

<sup>a</sup> Gen. 36. 33

<sup>b</sup> Vers. 39.

<sup>c</sup> De civit.

dei. lib. 18.

cap. 47.

<sup>d</sup> Gen. 25.

<sup>e</sup> Vers. 5.



<sup>f</sup> Job 1.3.

<sup>s</sup> Intradie.  
Heb. in Gen.  
Rab. Solomon.

here it is said of Job, that <sup>f</sup> he was the greatest of all the men of the East; which also best agreeth with the genealogies ordinarily prefixed before our late impressions of the holy Bible, or sacred Scriptures: Or of the posteritie of Nahor, brother of Abraham, <sup>s</sup> as Hierome and Isidore, with Rupertus, Hugo and some others contend: Or a Canaanite, as some of the Hebrew Rabbies would have him: And also, whether he was a king or not: together with some other such questions handled by expositours by way of preface to this book: I should but weary you that heare me, spend the time, and lose my self. And therefore, knowing the words which I have singled out for the subject of my present discourse, to be very copious, I resolve to passe them over in silence, and briefly to proceed unto the text it self. And it was so when the dayes of their feasting were gone about, &c.

<sup>h</sup> In Job.

<sup>i</sup> Phil. 2. 6, 7,  
8, 9, 10, 11.

This holy man Job, is generally reputed and acknowledged as a mirrour of Patience: inso-  
much that not onely <sup>h</sup> Lyra, but also many others do repute him therein as a type of Christ Jesus,  
<sup>i</sup> Who being in the form of God, thought it not robbery to be equall with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likenesse of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the crosse: Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under



under the earth: And that every tongue should confesse, that Jesus Christ is Lord, to the glory of God the Father. For, who ever in the world, of eminent estate, was lower depressed and cast down then Job? and from the depth of misery, and <sup>k</sup> sitting among the ashes, who was higher exalted then Job? For though before his miserie he was a man of great estate; yea, <sup>l</sup> the greatest of all the men of the East; yet doth the Spirit of God testifie, that after he was restored again, the <sup>m</sup> Lord gave Job twice as much as he had before. But we may further remember that he was famous, not onely for that single and singular vertue of Patience, but also for all other vertues and graces; so that by the testimonie of Gods own mouth <sup>o</sup> there was none like him in the earth. Amongst all which his heavenly vertues, we have him here set forth in the words of my text as a pattern of the pietie, zeal, and care of parents over their children: watching over their souls, for their good, and everlasting salvation. And when the dayes of their feasting were gone about, Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. For Job said, It may be that my sonnes have sinned, and cursed God in their hearts: Thus did Job continually. In which words we have the description of a most religious and heavenly duty, carefully performed by a most holy father, for the spirituall good of his deare and beloved children. Of which dutie we may, for orders sake, observe foure circumstances.

<sup>k</sup> Job 2. 8.

<sup>l</sup> Chap. 1. 3.

<sup>m</sup> Chap. 42. 10.

<sup>o</sup> Chap. 1. 8.



1. Of the time when it was performed by him, which is expressed in the first, and last words: *And it was so when the dayes of their feasting were gone about. Thus did Job every day, or continually.*

2. Of the manner of his performing of it: *Job sent and sanctified them, and rose up early in the morning.*

3. Of the matter performed by him; *And offered burnt-offerings according to the number of them.*

4. Of the reason, or the moving cause: *For Job thought, or said, It may be that my sonnes have sinned and cursed God in their hearts. Of these in order.*

1. The time.

The time of Jobs performing of this dutie, is laid down partly in the beginning of the verse, and partly in the latter end thereof.

1. In the beginning we have these words, *And it was so when the dayes of their feasting were gone about:* which words give us occasion to look back unto the second and the fourth verses, where we may see that Jobs seven sonnes feasted together in their severall houses; the eldest first inviting his six brethren and their sisters to his house, and then the second brother likewise; and so the rest of them in order, every one his day. Now (saith my text) *so it was that when the dayes of feasting were gone about, that is, in sine hebdomada,* (saith Lyra) *at the end of the week.* For they were seven brethren, and therefore if each took his day successively, their feasting continued a whole week.

Gene.

Chap. I. 4.

In locum.



Genebrard is singular in his opinion, viz. that he offered every seventh day, as it were celebrating a Sabbath: affirming that afterwards some rites afterwards legall, were observed by the ancient fathers under the law of Nature; as Sacrifices, which were offered unto God by <sup>1</sup>Cain and Abel, &c. And the truth is, that many of the <sup>1</sup>Jewish Rabbies, and some others also affirm, that the ancient Patriarchs and Fathers before the law given did keep the Sabbath.

<sup>1</sup>Chronol.in  
Contn. relig.  
& doctrin.  
Anno mun.  
2269.

<sup>1</sup>Gen. 4.34.

<sup>1</sup>Aben- Ezra.  
Rab. Solom.  
Lyran. &c.

2. But others more truely affirm, that he offered every day, according to that in the end of the verse; Thus did Job continually. Of this opinion was <sup>1</sup>Hierome, & with him also agreeth <sup>2</sup>Olimpiodorus And Tremel. upon the former words in the beginning of the verse saith, *Quotiescunque eorum unus fratres convivio acceperat*, Whensoever any one of them entertained his brethren at a feast. And upon the words in the latter end of the verse, he saith, *Singulis diebus illis quibus fiebant ista convivia*; Upon every one of those dayes wherein these feasts were celebrated: every day offering in the morning for the expiation of their sinnes of the former day.

<sup>1</sup>Epist. ad  
Euzgr.  
<sup>2</sup>In Catena.

<sup>1</sup>In locum.

<sup>2</sup> And indeed the Hebrew hath in the end of the verse, *all the daies*; which the new translatours have in the margine, but in the text expresse it by the word continually.

<sup>2</sup>Hebraice  
כל הימים

But howsoever, seeing that in the end, or after the full close & consummation of their feasting, either in generall, or each particular day, he offered sacrifice for the expiation of their sinnes, wherewith they were overtaken in their feasting;

it



it prescribeth a most excellent rule, how we should shut up and conclude our feasts and banquets: *viz.* not having filled our selves, and pampered our flesh, then to break out into vanity, scurrilitie, profuse and lascivious gesture, or unchaste behaviour; but to conclude our feasting with the sacrifice of praise and thanksgiving; with searching out the slips and errours which have overtaken us in those our meetings; and seeking by all means possible, to be reconciled again unto God, through the merit of the Propitiatorie, and All-sufficient sacrifice, Christ Jesus: as I shall after more fully observe.

This rule duely observed, would make our feasts tend to the glory of God and our own true good: whereas now, many times they prove nothing else, but *incentiva libidinis; provocations unto sinne.* And howsoever we take it, every waies it setteth forth Jobs alacritie, diligence, constancy, and perseverance in his settled course of pietie towards God; he still was the same, he still had the same care. *Familiaritas sacrorum nullum efficiebat contemptum, nullam acediam; The custome of sacrifices, or holy mysteries, caused no contempt, nor wearinesse.* He was not like many amongst us, which are very fervent and zealous for a fit, and then as suddenly wax cold again, and being weary, desist from their former course of pietie. And so it teacheth us, whatsoever we offer, give, or perform unto the Lord, to do it, as Job did, with all diligence; *sedulo & semper, diligently and alwayes,* without fainting. For <sup>a</sup> *Cursed* (saith the Prophet) *is he that*



that doth the work of the Lord negligently. And the Apostle S. Paul saith, <sup>b</sup> *The Lord loveth a cheerfull giver.* And our Saviour Christ saith, <sup>c</sup> *He that continueth unto the end shall be saved.* So have we the circumstance of the time.

<sup>b</sup> 2 Cor. 9.7.

<sup>c</sup> Mark 13.13.

2. The manner.

The manner of Jobs performing of this dutie, is expressed in these words, *Job sent and sanctified them, and rose up early in the morning:* And it consisteth in these two things;

1. In the preparing of his children: *Job sent and sanctified them.*

2. In his own forwardnesse, and diligence: *And rose up early in the morning.*

1. First his care is, that his children may be in solemn manner prepared; not so much in regard of their feasting, as of the sacrifice to be offered unto God. *Job sent and sanctified them*] Origen saith, *Quid mittebat? What did he send?* and answereth, *His prayers to God, with confession, and thanksgiving for his sonnes.* Which may indeed be true, but yet seemeth not so proper to the scope of the place. Eugubinus hath a conceit, that Job sent sacrifices to the temple, to sanctifie them: which cannot be true, because that Job lived so long before the building of the temple; yea it is conceived, that he was born <sup>d</sup> above two hundred yeares before the law was given in mount Sinai; which was above seven hundred yeares before Solomon did build the Temple at Jerusalem. It is more probable, that the sense here is, that he sent a messenger unto them, to will them to san-

<sup>d</sup> Vid. Specim.

Mag. pag. 6.

26.



*In locum.*

*Lyra.*

*1. Sam. 16.  
5.*

*Exod. 19.  
10.*

*Verse 14,  
15.*

ctifie themselves, and so to be present at the sacrifices which he purposed to offer unto God on their behalf. Of that opinion is *Tremellius*, saying, *Mittens, sanctificationem imperavit, ut mundati sacrificio sequenti interessent*; Sending, he charged them to sanctifie themselves, that being made clean they might be present at the ensuing sacrifice. His sending sheweth that he was absent from them: for they dwelt in their severall houses, wherein they feasted each other: and yet his fatherly care for them ceased not, which made one to say, *Quid praesens ageret, ubi absens cura non deest? What would he have done had he been present with them, seeing his care for them is not wanting, when they are absent from him? And sanctified them*] The original word signifies properly to be holy, or separated from profane and common use, and consecrated to God, or his service. But, by a Metaphor, it often signifies to prepare; because such as are without holines are unprepared. And so it is commonly used in the old testament, for preparation before approaching into Gods presence to offer sacrifice, or heare his word, &c. For so Samuel spake unto the elders of Bethlehem; *I am come to sacrifice unto the Lord: Sanctifie your selves (that is, prepare your selves) and come with me to the sacrifice.* And the Lord commanded Moses to *sanctifie the people*, before they approached neare unto the Mount Sinai, to heare the law from the mouth of God. To which I might adde diverse other places, all tending to the same purpose. And the manner of this Legall preparation, was by *washing of their cloaths*, and abstaining from all



all things which were legally unclean, and *not* *companying with their wives*. And the reason why it was required of them, was, that they might not onely be the fitter to joyn with their brethren in prayer, and other godly duties; but also that they might worthily eat of the sacrifices which was to be offered unto God. For none but those that were <sup>k</sup> *clean, might eat of the holy things*, yea, those that did but enter into the <sup>l</sup> *Tabernacle* being unclean, were menaced with death by God himself. And this then was the reason why Job sent, and gave a charge unto his sonnes to *sanctifie*, that is, prepare themselves to be present with him at the sacrifice, which he was presently to offer to God. According to which the <sup>m</sup> *Septuagints* have, *he sent and purified them*. So was it in Job a godly care, that his sonnes might come so prepared, that the sacrifice might be effectuell for the expiation of their finnes.

<sup>k</sup> Levit. 22.7.

<sup>l</sup> Chap. 15.3.

<sup>m</sup> ὁ ἐκκαθα-  
ρίσει αὐτοὺς

And what should this solemne preparation under the type, put us in minde of, but the true & inward preparation, required still of us in the Antitype? That is, to teach us that we ought carefully to sanctifie, prepare, & purifie, not our cloaths and externall parts, but our hearts, from all sinne and impuritie, before we presume to approach into the presence of God, either to eat of <sup>n</sup> *Christ our spirituall passeover*, (according to that rule of the Apostle, <sup>o</sup> *Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and bloud of the Lord. But let a man examine himself, and so let him eat of that bread,*

<sup>U</sup> *Sanct.*

<sup>n</sup> 1. Cor. 5.7.

<sup>o</sup> Chap. 11.  
27, 28.



p Jam. 1. 21.

1 Joh 6. 48.

1. Cor. 11.

29. 1. Cor. 2. 16

- 30. 1. Cor. 2. 16

Pineda in  
locum.

1. Cor. 2. 16

and drink of that cup: or to heare and receive his most holy words as <sup>p</sup>Saint James requireth: *Wherefore lay apart all filthinesse, and superfluitie of naughtinesse, and receive with meeknesse the ingrafted word, which is able to save your souls.* And certainly the neglect hereof is the very cause why that Sacrament which is to some <sup>a</sup>*the bread of life*, is to some others, <sup>r</sup>*the bread of damnation*: and that word of God which is to some <sup>t</sup>*the savour of life unto life*, is to others *the savour of death unto death*. Blessed Job thus carefully prepared his sonnes before they came to the sacrifice: & happie we, if we carefully learn by his example solemnly to prepare our selves before we come to heare the word of God, or to receive his holy Sacraments, &c.

2. Jobs diligence is expressed in the other words, *And rose up early in the morning.* Having sent overnight (as it is conceived) unto his sonnes to do their part, by way of sanctification, or preparation, he is carefull also to perform his own part with all readinesse; *he rose up early in the morning.* This sheweth his great care, celeritie, and diligence not onely to serve God, and perform the duties of pietie towards God; but also to prevent the wrath of God against his children, procure his favour, & make an atonement for them: <sup>t</sup>*Sicut aurora est prima diei pars, ita primam curam significat; As the morning is the first part of the day, so doth it also here import Jobs first, chief, or principall care, &c.* I finde also in our dayes many early-risers; but alas! it is either to follow after the sweetnesse of pleasure and sinne, like those of whom the Prophet



phet speaketh, *"Wo unto them that rise up early in the morning, to follow strong drink, that continue untill night, till wine inflame them; or such as the Poet pointeth at, saying,*

*" Isa. 5. 11.*

*" Ut jugulent homines surgunt de nocte latrones:*

*" Horat. Ep.*

*Theeves break their sleep, themselves annoy,*

*To rob, to steal, and to destroy.*

Again, I finde another sort amongst us, which will rise as early as Job, and that also for their childrens sakes; yea and more also, which will macerate themselves, (as David saith) *rising up early, sitting up late, & eating the bread of sorrows:* but alas! it is not with holy Job to procure spirituall and heavenly things, and the love and favour of God for them: but to heap together the *" Mammon of unrighteousnesse*, or (as the Prophet saith) to *" joyn house to house, and lay field to field, till there be no place for the poore, that they may be placed alone in the midst of the earth.* But where be those that with Job, break their sleep, and rise up early to serve the Lord, and offer to him the sacrifice of praise and thanksgiving? Where be those that with David will say, *" At midnight I will rise to give thanks to thee, because of thy righteous judgments:* and again, *" In the morning shall my prayer prevent thee?* Alas! they are almost as rare as black swannes, which rise thus early to serve the Lord, & *" make haste & delay not to keep his commandments*

*" Psal. 127. 2.*

*" Luke 16. 9.*

*" Isa. 5. 8.*

*" Psal. 119. 62.*

*" Psal. 88. 13.*

*" Psal. 119. 60.*

He that desireth to lay a good, sure, and firm foundation for the building of his house, and enlarging of his family; let him learn of Job, to place it in pietie towards God, and the honest and reli-



<sup>e</sup> Eph. 2. 21

<sup>f</sup> Ruth 4. 11.

gious education of his children; and so dedicate it unto God through Jesus Christ, <sup>e</sup> *ἐν τῷ θεῷ καὶ ἰησοῦ χριστῷ* &c. *In whom all the building fitly framed together, groweth unto an holy temple of the Lord: that so <sup>f</sup> the wife that cometh into his house may be like Rachel and Leah, which two did build the house of Israel; that is, did increase the number of the members of the true Church of God.*

<sup>g</sup> Prov. 10. 22.

<sup>h</sup> Matt. 6. 33.

Oh then, let me exhort all such as God hath blessed with children, to cast their eyes upon this president, and become *early risers*; not to hunt after vanitie, pleasure, sinne, or unrighteous Mammon; but to procure the favour of God, and purchase heavenly and spirituall blessings for them, with holy Job: For it is <sup>g</sup> *the blessing of the Lord that maketh rich*. And our Saviour Christ faith, <sup>h</sup> *Seek ye first the kingdome of God, and his righteousness, and all these things shall be added unto you*. This point might worthily be enlarged, but I hasten to that which followeth.

### 3. The matter.

That which Job did, followeth in the next words; *And offered burnt-offerings according to the number of them all*. Here I finde a question much disputed amongst interpreters, viz. Whether Job was a Priest or not. Some affirm, *that he was a great Prince, but not a Priest*: Others <sup>i</sup> are of opinion, yea confidently affirm, *that he was a Priest*. And indeed almost all the ancient Fathers consent, *that the first-born, especially of great and honorable families, were Priests*. And Hierome instanceth in Melchisedech, whom he conceived to be Sem, the

<sup>i</sup> Origen. Chrys.  
Hier. Beda.



the first-born of the Patriarch Noah: and affirmeth that it was generally so untill the time of Aaron the High-priest, ordained by God himself. And therefore he saith, that was the <sup>k</sup>birth-right which Esau sold unto Jacob; and that therefore S. Paul calleth him <sup>l</sup>a profane person; that is, deprived of his Priesthood, and not consecrated unto God. And it might easily be shewed, that anciently amongst the Heathen, or Gentiles, Kings and Princes were also Priests; which Heliodorus affirmeth concerning <sup>m</sup>Memphis. To which peradventure that seemeth to allude, where God commanded Moses to say unto the children of Israel, <sup>n</sup>Ye shall be unto me a kingdome of Priests: And S. Peter useth the like phrase, saying, <sup>o</sup>But ye are a chosen generation, a royall priesthood: And Saint John affirmeth, that <sup>p</sup>Christ hath loved us, and washed us from our sinnes in his own blood, and hath made us Kings and Priests unto God, and his Father. And therefore his being a Prince, is no argument against his being a Priest. But I shall not need to contend about it now, for the sense of the place is good every way. If he was a Priest, he might freely in his own person offer burnt-offerings: if not, yet he may be said to offer burnt-offerings, because (as Austine saith) <sup>q</sup>*Ille dicitur offerre, cuius sunt oblationes, quas super altare ponit sacerdos; ipsi q. imputatur sacrificium, cuius munere offertur: He is said to offer, whose oblations the Priest layeth upon the altar; and the sacrifice is imputed unto him, by whose gift, or at whose charge it is offered.*

But let us now consider the matter: that is to say,

<sup>k</sup> Gen. 25. 33.

<sup>l</sup> Heb. 12. 16.

<sup>m</sup> Lib. 1. c. 7.

<sup>n</sup> Exod. 19. 6.

<sup>o</sup> 1. Pet. 2. 9.

<sup>p</sup> Revel. 5. 10.

<sup>q</sup> Lib. quest. ve. testam. 46.



say, What Job did: *He offered burnt-offerings according to the number of them all.* And here again observe two things;

1. The action: *He offered burnt-offerings.*

2. In what proportion he did it: *According to the number of them all.*

1. The action: *He offered burnt-offerings.* We need not be so curious here about the distinction of the several kinds of sacrifices, which were afterwards prescribed under the law: For though some do observe Jobs liberalitie, in that he is said to offer burnt-offerings, which were wholly consumed with fire, *in honorem Dei, to the honour of God:* yet the originall may be indifferently applied to any kinde of sacrifices. For it cometh of a word which signifieth *'to elevate, to be lifted up, or to ascend: He made ascensions to ascend.* And the Hebrews take *'elevation* for any thing offered, and lifted up upon the Altar, or elevated by the hand of the Priest; the smell whereof was said to ascend to heaven, and to yeeld a *'sweet savour in the nostrils of God:* though since the law given, it be for the most part used of burnt-offerings. Certain it is, that out of his great care for the good of his children, and his fear of Gods wrath breaking forth against them, he religiously offered sacrifice to God for the expiation of such sinnes as he feared his sonnes had committed: as we shall more fully see in the fourth and last point.

2. The proportion is expressed to be *according to the number of them all.* Gregorie is of opinion, that he offered seven sacrifices according to the number

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Gen. 8. 21.



number of his seven sonnes. <sup>a</sup> Cyprian conceiveth that they were tenne, adding three also for his three daughters. And I finde some <sup>x</sup> others which think that there was but one sacrifice or burnt-offering each day, for the master of the feast, and all the guests: and then these words, According to the number of them all, must have reference not to the persons of his sonnes, but to the dayes of their feasting mentioned in the beginning of the verse. But it is more generally understood of the persons: and so the number of seven, seemeth more probable then the number of ten; because in the latter end of the verse, where Job expresseth the reason why he offered these sacrifices, we finde mention onely of his sonnes, and not of his daughters. It is sufficient that by sacrifices then, the ordinarie means and principall part of Gods service be sought, to make an atonement for the finnes of his sonnes, and to reconcile them unto God, whom he supposed they had provoked by their finnes. And I doubt not, but his sacrifices were accompanied with prayers unto God for remission of finnes, and thanksgiving for the manifold benefits conferred upon himself, and his sonnes and daughters, &c.

And what doth this example in Job teach us? That whensoever any of us do finde, or fear that we have with Jobs sonnes sinned against God, and provoked him to wrath and indignation against us, we seek to be reconciled unto God, and restored into his favour again, by that one perfect, absolute, and all-sufficient oblation, or sacrifice of our Lord and Saviour Jesus Christ, who is the summe

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and

<sup>a</sup> De ope & eleemosyna.<sup>x</sup> Author catene.



and substance, the perfection and complement of  
 1 *Matt.* 17.5. all sacrifices; and 1 *In whom onely God the Father  
 is well pleased.* His blood onely is able to purge  
 2 *Zech.* 13.1. us from sinne, and purchase us our peace with  
 God his Father; that is 2 *the fountain opened for  
 sinne and uncleannesse.* When Naaman was infected  
 3 *2.King.* 5.10 with the leprosie, 3 *Elisha* prescribed him to *wash  
 in Jordan seven times, and he should be clean:* But  
 when our souls are stained with the leprosie of  
 sinne, we have a better remedie set forth unto us,  
 even the fountain of the blood of Christ, where-  
 in if we bathe our selves by faith, we are sure to  
 be cleansed, and reconciled unto the favour of  
 God again. And likewise we must not forget also to  
 offer unto God our spirituall sacrifices of prayer,  
 and of praise and thanksgiving, &c.

4.

## 4. The reason, or moving cause.

Last of all, Job expresseth the reason or cause  
 which moved him to send so diligently and care-  
 fully to sanctifie his sonnes, and to offer burnt-of-  
 ferings according to the number of them all: *viz.*  
*Job said, It may be that my sonnes have sinned, and  
 cursed God in their hearts.*

It seemeth that the holy man had not any cer-  
 tain knowledge that his *sonnes had sinned, and cursed  
 God in their hearts:* and therefore, according to the  
 rule of charitie, he doth not rashly censure and  
 condemne them to have so done: but yet in his fa-  
 therly love and care, he hath a godly jealousy  
 and suspicion over them, (knowing the weaknesse  
 and frailtie of mankinde in generall) lest they  
 had passed the limits of sobriety, and provoked the  
 the



the anger of God against them. For so Job useth here a<sup>b</sup> particle of doubting, *forte fortassis; peradventure it may be, &c.* And this argued a good and holy minde in Job: for (as <sup>c</sup> one saith) *Scrupulus & suspicio peccati, quae hominem stimulat & sollicitat, bonae mentis indicium esse solet; That scruple and suspicion of sinne which doth disquiet and trouble a man, is a signe of an honest heart within.* It is a blessed and happie thing when a man carrieth a godly jealousy over himself, & all his waies, works, words, and thoughts of his heart: and not onely over himself, but also with holy Job over his children, and all that are under him. We cannot easily be too warie in this kinde; for carelesnesse and contempt have carried many thousands headlong into hell: but this godly suspicion and jealousy is that which will move us with David to <sup>d</sup> *desire the Lord to set a watch before our mouthes, and keep the doore of our lips.* And with Job, to <sup>e</sup> *make a covenant with our eyes, and with our hearts also, that they sinne not against God: yea it will make us to enlarge our care, and move us to resolve and say with Joshua; <sup>f</sup> As for me and my house, we will serve the Lord.* Surely the man that is rightly endued with this holy jealousy, shall never fall dangerously or desperately into any great or grievous sinne: but the want hereof causeth many to be carried away, as it were, headlong into all excesse of sin & riot: because thereby they do too openly expose themselves to the danger of the strong, sudden, and violent temptations and assaults of Satan. For he that goeth rashly forward, without

b 177N

Sept. 1410

Gregor.

d Psal. 141. 3.

e Job 31. 1.

f Joshua 24.

15.



fear in a dangerous way, doth soon stumble and fall: when he that is fearfull and warie, passeth on safe and secure from dangers. And such a journey is our life through the dark wildernesse of this world; wherein are innumerable snares and engines placed by the Devil, to catch and overthrow us in the way towards our heavenly Canaan. Which occasioned that counsel of the Apostle, agreeing with the practise and example of Job,

*Be sober, be vigilant, because your adversary the Devil, as a roaring lion walketh about seeking whom he may devoure.*

1. Pet. 5. 8.

But what was it, that holy Job was so jealous of his sonnes? viz. lest they had sinned, and cursed God in their hearts.

חטא

The first word here used by Job, is of an usuall and known signification, received by all, viz. <sup>h</sup> *aberrare, deviare à recto tramite, peccare; to erre, to wander out of the right way, to sinne*: for sinne is nothing else but a deviation, or wandring out of the way prescribed by the Law, or word of God; or (as our Saviour Christ speaketh) <sup>i</sup> *From the narrow way which leadeth to salvation, to the broad way which leadeth to destruction*: and it may well be understood in generall, of whatsoever is *avopia*, a transgression of the law of God. According to that of the Apostle, <sup>k</sup> *Whosoever committeth sinne, transgresseth also the law*: for sinne is the transgression of the law. We are spirituall travellers towards the heavenly Canaan, and so often as we sinne, we wander out of the way into by-paths, which lead unto <sup>l</sup> *the chambers of death*. The other is a

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1. Matt. 7.

13, 14.

1. Job. 3. 4.

1. Prov. 7. 27.



more obscure word, *And cursed*, as the kings bible hath it; or, *and blasphemed*, as the former translation did read. The <sup>m</sup> originall is of a root, which primarily and properly signifieth *to blesse*; but by an Antiphrasis, it is also found in divers places of the Scriptures, in the contrary signification, *to curse* or *blaspheme*. And so it is used not onely here, but also again in this chapter, in the eleventh verse; and in the second chapter, and the ninth verse; though <sup>n</sup> some late writers in the last of these places, contend to have it read, *blesse God and die*. And the same word is also used in the same sense, by the two false witnesses, which *did witnesse against Naboth, saying, Naboth did blaspheme God and the King*: where the kings bible doth translate the same word *blaspheme*, which here it readeth *curse*. And it is a conceit, not altogether to be despised, <sup>p</sup> of him that imagineth the reason to be, because the Hebrews so much abhorred the sinne of blasphemie, that they would not so much as name it by a word in their language, which did properly, or directly expresse it. Certain it is, that we finde it used in both senses; in *good*, and also in *evill* part. For so here in this very chapter it is used, of <sup>q</sup> God his *blessing* of the works of Jobs hands: and in the very next verse, of Jobs <sup>r</sup> *cursing* or *blaspheming God to his face*. Which hath caused no small difference of opinions: some contending to have it taken in good part, <sup>s</sup> as abhorring the very suspicion of such a sinne as blasphemie or cursing of God, in the sonnes of so holy a man as Job was. And therefore they would

וּבְרָכָה <sup>m</sup>

<sup>n</sup> The Doway Divines, and Sixtin. *Amama in Antiq. barb.*

<sup>o</sup> 1. Kings 21. 10.

<sup>p</sup> Pineda.

בְּרָכָה <sup>q</sup>  
יְבָרַךְ <sup>r</sup>

<sup>s</sup> Cajetan.



<sup>c</sup> Aquinas.

<sup>u</sup> Origen.

Basil.

Hierom.

Beda.

<sup>x</sup> Βλάπτων

πλῶ φήμιλω.

Demost.

<sup>y</sup> Jam. 3. 9.

have it read, *And blessed God*, viz. <sup>z</sup> for their sinfull and vain pleasures, as if the thief should give God thanks for his rich prey; or a vitious person, for enjoying his pleasure, and satisfying his lust: which I think a man would as little fear, or suspect in Jobs sonnes: Others as earnest by contending to have it taken in the contrarie sense, for *cursing* or *blaspheming*, as the kings bible readeth it, and it is almost generally taken. But the time would fail me, if I should cite and examine their severall reasons, or arguments. For mine own part, I joyn in opinion, with <sup>u</sup> those that (taking it in the evil part) do conceive, that in this place it signifieth *levem aliquam cogitationem, errabundam, & ab honesto rectoque alienam*; some light thought, or wandering imagination dissenting from honestie and virtue; and that it is not to be taken in a strict sense, for the high and horrible sinne of blasphemie against God. For *blasphemie* is a Greek word, and with the learned in that tongue, a *blasphemer* <sup>x</sup> is he that hurteth the fame, credit, or good name of another; which must be by some outward word, or action; and *cursing*, usually is ascribed unto the <sup>y</sup> tongue: whereas that which Job feared lest his sonnes had committed, is here said to be in their hearts. And indeed the least motions or thoughts of the heart, tending to the contempt, oblivion, or dishonour of God, are contrary to the divine praise, and benediction, or blessing of God; and therefore may well be expressed by the contrary thereof: as here by the word *blessed*, used by an Antiphrasis, in the contrary signification. And to this



this also agreeth the translation of the Septuagints, which as it were by way of exposition have

*μή ποτε οὐκ ἔβριμυ ἐν τῇ διανοίᾳ αὐτῶν κατὰ ἐρεβώσαν πρὸς τὸν Θεόν*

*Lest peradventure my sonnes have in their mindes and thoughts evill things against God. So is Job carefull and jealous, not onely over the words and actions of his sonnes, but also of their very thoughts, and the motions of their hearts.*

*In their hearts.* ] Herein it appeareth, that Job did acknowledge with the Prophet, that the <sup>a</sup> *Lord of hosts trieth the righteous, & seeth the reins & the heart.* Which also David did excellently put his sonne Solomon in minde of, in the charge which he gave unto him before his death: <sup>b</sup> *And thou Solomon my sonne, know thou the God of thy father, and serve him with a perfect heart, and with a willing minde: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.* For otherwise, Job would never have been so carefull for that which his sonnes had but thought or conceived secretly in their hearts. And this was that which moved <sup>c</sup> Chrysostom to call him *hominem Evangelicum, An Evangelicall person*; because though he lived before the Gospel, yea and the law also, (as I shewed before) yet had he such a care of the inward thoughts and motions of the heart, as the evangelicall law doth require: which appears not onely in this place, but also when he said, <sup>d</sup> *I made a covenant with mine eyes, why then should I think upon a maid? &c.* But what was the cause, or whence arose Jobs holy jealousie over his sonnes, lest they had thus offended God

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<sup>a</sup> Jer. 20. 12.

<sup>b</sup> 1. Chron. 28. 9.

<sup>c</sup> Homil. in Job & Abraham.

<sup>d</sup> Job 31. 1.



in their hearts? From the late frequency of their feasting: for such meetings are for the most part seasoned, or mixed with immoderate pleasures, vain joy of the heart, loquacity, scurrility, and other intemperate words and gestures. When the flesh is pampered, and the blood inflamed with varietie of the choicest & most delicate fare, who knoweth not, that concupiscence and evill affections are provoked and stirred up in us? which (without the speciall power of the Spirit of God to suppress them) break out into evil words, and intemperate actions. And that moved Gregorie to say, *Vix celebrari convivium sine culpa posse*, That Feasts can hardly be celebrated without sinne. And afterwards again he saith especially, *Nulla fiunt convivium, ubi non mortalia committuntur peccata*; No feasts are made, wherein there are not mortall sinnes committed. Which (as it is probable) moved <sup>e</sup>Diogenes to say to a young man going to a feast, *Deterior redibis*; Thou shalt return worse then thou goest. What a world of sinne and mischief to his own soul did partly accompany, and partly follow. Dives his gluttonie; as may appeare by that <sup>g</sup>parable which our Saviour Christ spake concerning him and Lazarus. And doth not that complaint of the Prophet imply that it causeth contempt of holy things? <sup>h</sup>*Woe to them that rise up early in the morning that they may follow strong drink; that continue untill night, till wine inflame them. And the harp and the viol, and the tabret and pipe, and wine are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands.* And

<sup>e</sup> Gregor. in  
5. Cap. Job.

<sup>f</sup> Luc. 14. 6.

<sup>g</sup> Luke 16.  
10.

<sup>h</sup> Isa. 5. 11, 12



And Amos observed that it accompanied both carelesse contempt, and uncharitablenesse, when he told the proud and wanton Israelites, that they did <sup>1</sup> lie upon beds of ivory, and stretch themselves upon their couches; and eat the lambes out of the flock, & the calves out of the midst of the stall: that they chanted to the sound of the viol, & invented to themselves instruments of musick, like David: that they did drink wine in bowls, and anoint themselves with the chief ointments: but they were not grieved for the afflictions of Joseph. And that moved the Wise man to say, <sup>2</sup> It is better to go to the house of mourning, then to the house of feasting. And to that end also we have a prayer, which agreeth directly to this point; <sup>3</sup> Give me neither poverty nor riches, feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? This was the ground of Jobs jealousy over his sonnes.

Thus have you now the summe and substance of these words; and now may you easily from thence perceive the ground of my choice of this Text, at this time: for we have, with Jobs sonnes, had our time of feasting; and therefore I thought that this holy example of Job would be very seasonable, to put us in minde of our dutie. Now the daies of our feasting are gone about. Let no man think, that it is my purpose to inveigh against feasting in generall: I know that it hath been used by some of the <sup>4</sup> Patriarchs, and by divers other Saints and holy men of God. And our Saviour Christ vouchsafed both his presence, and his first <sup>5</sup> miracle, at a feast celebrated at a marriage in

D

Cana

<sup>1</sup> Amos 6.4.

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<sup>2</sup> Eccle 7.2.

<sup>3</sup> Prov. 30.8,9

The conclusion  
and applica-  
tion.

<sup>4</sup> Gen. 21.8.  
Judg. 14.10.

<sup>5</sup> Joh. 2.1,2.  
&c.



Cana of Galilee. And certainly our Christian libertie in this kinde is not taken away. I onely desire that Job may be our president therein, that so our feasts may be the more pleasing unto God; and comfortable to our selves: for his example here doth teach us how to behave our selves in, and after our feasting.

At, and in our feasts, we must carry our selves soberly with Christian moderation and temperance, expressing a godly care, not to sinne against God in our hearts, by vain or ungodly thoughts; and much more, that we do not provoke his wrath and indignation against us, by vain words and sinfull actions.

Now, and at all times after our feasting, let us learn, with holy Job, to have a godly jealousie and suspicion (parents over their children, masters over their servants, and every one of us over our own selves) lest we have sinned against God in our thoughts, words, or actions. We should enter into a serious scrutinie of our hearts and souls, whether we have not in these assemblies by our evil thoughts, vile words, and wicked actions provoked and kindled the Lords wrath and anger against us. And if we finde (as the most, I fear, may) that too much vanitie hath overtaken us in our thoughts, and too much intemperance in our words and actions; let us with Job *rise up early*, and make haste to come before the Lord with the sacrifices of *a broken spirit, and a broken and contrite heart, which God will not despise*, and of prayer, and praise and thanksgiving; and seek to pacifie



pacifie his anger, and to be reconciled unto him by the perfect and absolute sacrifice of our Lord and Saviour Jesus Christ, *in whom alone he is well pleased.* p Mat. 3.17.

Last of all, I beseech you that are, or shall be parents of children, to learn of Job, to remit some part of your immoderate care and anxietie, to heap up wordly mammon for them, and *rise up early*, that is, bestow your first and chief care, for the purchase of the favour of God, and heavenly blessings, and treasures for them. Beleeve it, you shall finde it the best way to make your children happie, and to increase and continue your houses: for the love and favour of God is infinitely more worth then all the treasures of the world. What are the riches and jewels, yea and all the pomp and glory of the kingdomes of the earth, to the heavenly graces of the holy Spirit of God, which decks and adorns the soul?

These rules if we duely observe in our feasting, and thus if we alwaies carry this godly care and jealousie over our children, we shall be blessed in our selves, we shall be blessed in our seed and posteritie, blessed in our feasting, blessed in our fasting, blessed in our souls, and blessed in our bodies, blessed in this life, and eternally blessed and happie in the life to come. Unto which thrice blessed and glorious estate he bring us, who hath so dearly bought us, with the price of his most precious blood. To whom, with the Father and the holy Spirit, be all honour and glory now and for evermore. Amen.

*F I N I S.*